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The primary value of the book consists in its admirable suggestion, found in the title, that religious experience is essentially dramatic, and in the illustrative material, taken from literary as well as from distinctively religious sources. One who shares the idealistic philosophical point of view of the author will be genuinely delighted to see how everything is so easily turned to grist for her mill. The unsympathetic reader will find the book diffuse, repetitious, and decidedly one-sided in its treatment of the theme; but even he will be grateful for the abundant collection of material here put at his disposal.

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DOGMA AND THEOLOGY¹

The author uses the term "dogma" in a somewhat new sense. He defines it as "a final revelation in germinal statement. It is the expression of the original and supernatural *datum* of the purely given which creates religion" (p. 12). By revelation he means God giving himself, not truth about himself. He supposes "an historic coming and action of God on man" in Jesus Christ and in the Holy Spirit. This act of grace spreads through the world by means of men as agents. This requires some intelligible statement of "God's will and grace and act." This statement is sacramental; it conveys the grace which converts the world. This statement of the irreducible gospel of our faith is its dogma. This is the original and supernatural datum upon which the church rests. Being a supernatural thing, it belongs to a supernatural body. The historical act, the statement of which is dogma, was the "Cross of Christ," Christ's act of death and rising as God's final and endless act of holy and redeeming love. Christ's teaching and work are of very minor importance; his significance lies in this act. He did not even explain this; that task was left to Paul, who was specially and divinely illuminated as the interpreter of this divine deed. Hence, for the statement of the act, the dogma, we should look to Paul. Such a statement we have in his Epistle to the Corinthians: "God hath given us the ministry of reconciliation, which is that God was in Christ, reconciling the world, not imputing their trespasses unto them. For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." This is the church's dogma, the supernaturally given source of all saving knowledge.

¹ *Theology in Church and State*. By Peter Taylor Forsyth. New York and London: Hodder & Stoughton, 1915. xxvi+328 pages.

But this condensed statement bears in itself a wealth of teaching cosmic in its compass. The scientific explication of this truth by the church is its doctrine. The church rests on dogma, but the doctrine rests on the church. Doctrine is the church's corporate confession into which its dogma expands. It will necessarily change with change of intellectual conditions. Theology is doctrine in the making, it is individual, or confined to groups of individuals. The function of the theologian is to prepare material for doctrine. Theology is the growing-point of doctrine. Thus we have dogma, doctrine, and theology. Dogma is a divine insert into human experience—it is static and unchangeable; doctrine is the result of the activity of a supernaturally re-created humanity, and is an evolving, growing thing; theology is doctrine not yet incorporated in the church's confession.

This schema is used by the author to define the relationship between the church and the state. He recognizes that absolute separation and neutrality between church and state is impossible. The distinction between them is very real and vital, but there are also such deep and abiding connections as to make some sort of interaction inevitable. The church can be in a position to deal with this matter in an effective manner only as it comes to clear self-consciousness. It is not a mere human association, but a divinely created corporate personality; it rests upon its dogma, a divine gift. It cannot therefore receive a charter from the state, as merely human associations may; it has its charter from God. The state also is a moral personality, and it too functions in the Kingdom of God, but it is a means to the coming of the Kingdom while the church is its supreme trustee. The state then should recognize the church as a divine institution existing in its own right. Only on such a basis can the relationship between church and state be satisfactorily defined.

The whole discussion of the book rests upon the peculiar position of the positive theology, of which the author is the foremost English representative. That this "dogma" is a sacramental truth conveying divine grace, and is the creator of the church, is not a self-evident matter, but is one interpretation, among many, of a complex historical situation. In view of the present tendencies in theological thinking, it does not seem likely that the conception of dogma and of the church here presented will win wide acceptance.

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